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'WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.'

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CONDITIONS.

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MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

MR. BOARDMAN'S JOURNAL.

Jan 1, 1829. We concluded to postpone our removal, and to unite with our distant friends in prayer for the divine blessing on ourselves and on the church of God.

2. Removed to our new house.

24. Ma Ay, the wife of Ko-thah-byoo, the Karen Christian, has lately manifested a deep interest in religion, and has lately signified a desire to be baptized. Her conversation affords us encouragement to hope she is truly converted.

KAREN CONVERTS.

31. Three days since, two Karens arrived, who had travelled three days' journey in expectation of finding me at the Karen settlements; but not finding me there, they came three days' journey farther to see me at my own house. They appear very desirous of receiving Christian instruction; and Ko-thah byoo is unwearied in his efforts to impart it. One of them came from the Province of Mergui, and he states that the Karens in Tavoy, Mergui, and Tinasserim, have all heard of us, and are desirous of listening to our instructions.

Feb. 1. Several Karens from the eastern settlements arrived, who state that the people are all anxiously waiting our arrival. Several of them have long since expressed, and still continue to express a desire to be baptized; but I feel at present inclined to defer their baptism for a season, that they may become better instructed in the nature of the baptismal ordinance, and in the general principles of the gospel; and also, that we may have better means of judging of the reality of their conversion.

MR. BOARDMAN'S VISIT TO THE KARENS.

5. Having committed my beloved family, the little church, and the schools, to the care of an ever kind and gracious Providence, I set out this morning, on my long expected visit to the Karens. Besides myself, the company consisted of Ko-thah-byoo, and another Karen, who professes to believe in Christ, two of the largest boys in the school, and a Malabar man who served as cook. We left home at nine o'clock, A. M. and directed our course eastward, towards Tshiekkoo, the village of Moung So. For the first two hours and a half, we passed along a winding foot path, over hills, and rice fields, with here and there a little hamlet or a single hut, and almost as often a pagoda on the summit of a hill or cliff. In this region, almost every conspicuous point of land, promontory, cliff and peak, is tipped with a pagoda. At noon we entered into the thick jungle of bamboos, and pursued our way, a little relieved by the shade from the scorching rays of the tropical sun. Soon after, we met a company of men sent by the govenor of the city, to await the arrival of a large party of Taleings and Karens, with elephants, from Bankock, the capital of Siam;—for narrow, unfrequented, and untrodden as our pathway was, it was the highroad between Siam and Tavoy. At two o'clock, we were overtaken with a heavy shower, for which we were not at all prepared, this being the driest and hottest season of the year. A considerable part of our baggage was wet, but providentially my papers and books (consisting of a Bible, Brainerd's Memoirs, and a few portions of the Scriptures in Burman) were preserved.

At five o'clock, we encamped for the night, having travelled about 18 miles. As there was no house in the region, we were obliged to lodge in the open air, which cost us another drenching much more complete than that we received in the afternoon. While we were eating our dinner, a heavy black cloud arose in the east, accompanied with lightning; and the increasing loud peals of thunder admonished us to provide ourselves a shelter. But before we could collect suitable materials, the rain began to pour down in torrents, and we exposed our persons to the peltings of the shower rather than have our few books and remaining dry clothes injured. Having covered these things with leaves, we took, patiently, what fell upon us. Some lay down on wet cold ground, without a covering, and sleep soon made them insensible of the peltings of the storm. Some of us kindled a fire and sat around it, waiting for the rain to cease. This afforded us some opportunity for spiritual conversation, after which one of the company engaged in prayer. I had been affected during the day with thoughts of my unworthiness to be employed in carrying the tidings of salvation even to the wild men of the wilderness, and had appropriated to myself the language of Moses, "If thy presence go not with us, carry us not up hence." With these sentiments, after imploring a divine blessing on my dear family, and the church, and our present undertaking, I prepared for rest. At midnight, the rain ceased, the stars shone forth, and I lay down and rested in quiet until the morning.

6. Rose early, and felt truly grateful that we had been so much refreshed, and had been preserved from illness, and from the tigers and wild elephants which infest this forest. After breakfast and worship, we proceeded on our journey. We soon began to meet detached parts of the company from Siam, and as they had never seen a white man before, some of them were a little startled at meeting me unexpected. In one case an alarm was struck, to warn the people around to be on their guard. At noon we began to pass the high range of mountains which separates the Karen settlements from the Daway villages. The ascent was extremely difficult and fatiguing, as our path was mostly over cliffs and precipices, often also across a large stream, which ran through the defile in the mountains and formed the way marks of our path. The banks on each side rose mountains high, and shut out from our view the whole surrounding world. What with frequently fording the stream, and what with perspiration, which our fatiguing ascent and the intense heat of the season forced through every pore, we were as wet as if exposed to yesterday's storm. And besides, we were spent with hunger and fatigue. At four o'clock, we left the mountains, and having passed by several remains of old stockades erected by the Burmans, to prevent the incursions of the Siamese, we were so happy at six o'-clock, as to descry at a little distance a miserable hut, the first abode of man we had seen since yesterday noon. It was occupied by two or three families of Karens, but soon as we reached it, the hospitable people gave up their own rooms to us; spread a mat for my bed and a bamboo for my pillow, and I threw myself down and forgot that my bed was hard. Seldom, if ever in my life, have I been so much fatigued. Our hosts soon set before us a good plate of rice, on which we fed with thankful greediness. After worship, in which our hosts united with us, we lay down and slept in quiet till the dawn of day.

ARRIVAL AT MOUNG SO'S.

7. At eleven o'clock, we reached the village of Moung Pyee, the chief man of the largest district of Karens, in the Province of Tavoy. But as he had been ill for several weeks, and had removed to another place, no preparation had been made to receive us, and we passed on, thinking that on our return, we might find some of the people in readiness to assemble and hear the gospel. At noon, we met a younger brother of Moung So and several others, who, hearing of our approach, had come out to welcome us, and assist in conveying our baggage. At this, I "thanked God, and took courage," judging that the people felt interested in our visit. After refreshing ourselves and receiving much hospitality at a village called Kywai-thah-khoung, we proceeded, and through the kindness and preserving care of our heavenly Father, at three o'clock we arrived in safety at Tshickkar, the village of Moung So.

This is the utmost eastern limit of our journey, and indeed of the settlements this side of Siam. Here we found a very convenient zayat, erected for our accommodation, and large enough for the whole village, consisting of 60 or 70 persons to meet in, and hear the word of God. The people soon began to collect together, and to show us all the kindness in their power, bringing us presents of fowls, ducks, eggs, yams, fish, plantains, various sorts of rice, and every thing which the village could furnish. The countenances of some of them beamed with joy at seeing us, and they said, "Ah, you have come at last, we have been longing to see you." Moung So, ill as he was, with a few, soon came and continued day and night with us in the zayat. In the evening, about 30 persons assembled, and I addressed them from John iii. 16, "God so loved the world," &c. The people listened attentively, and many of them spent the whole night in the zayat with me. Moung So, Moung Kyah, and Moung Kyah's father-in-law, in particular, seemed perfectly delighted, and gave the profoundest attention to the words both of myself, and of Ko-thath-byoo, who interpreted in Karen, as much of my discourse as he could recollect. By this means, the women and others who did not fully understand Burman, were enabled to learn in their own language the wonderful works of God.

PUBLIC MEETINGS.

8. *Lord's-day.* Early in the morning, people of both sexes and all ages, about 50 in number, came with presents. After breakfast, I addressed them from Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved," &c. All were attentive. After I had done, Ko-thah-byoo interpreted the discourse in Karen. While he was doing this, I took up Brainerd's Memoirs, and felt condemned and humbled, from the consciousness that I had so little fervor of devotion, so little spiritual mindness, so little, in fine, of all those qualifications required in a missionary to the heathen. Still, I felt that I had a little compassion for the poor Karens, and some ardent desire for their conversion. Lord, increase my faith, my love, my zeal, for thy glory and for the salvation of sinners.

At noon, preached from Matt. xi. 28, "Come unto me, all ye that labor," &c. About 50 persons were present, and the attention was better than in the morning. The people seemed to understand and to have a relish for the word spoken. During the afternoon, the people dispersed, and I had some pleasure in retirement and prayer. The words of the Apostle, "receive with meekness, the engrafted word, which is able to save your souls," were very comforting to me.

In the evening preached again to the usual congregation, on love to God and our neighbor. The people listened very attentively, and seemed unwilling to leave the place. Fatigued now with the labors of the day, I prepared for rest; but just as I was lying down, five persons declared their faith in Christ, and their desire to be baptized. Three of them were Moung So, Moung Kyah, and Moung Kyah's father-in-law. They had, several months previous, requested baptism, and although I had gained some evidence of their piety, I had thought best to defer their baptism till I should visit them. Their appearance and conduct since I came among them, has strengthened my hopes respecting them. Of the other two, one was A-pyah-thee, the old sorceror, who had been the depository and expounder of the Psalm Book, mentioned in former journals. The fifth, was a disciple of the old man. His name is Shan-oung. Of these two latter, I have many fears that they are not actuated by good motives in desiring to be baptized. But I thought best to suspend judgment respecting them all till morning.

9. The people assembled early, and I endeavoured to decide on the proper way of acting in relation to the applicants for baptism.—After much reflection and prayer, I thought best to defer baptism. At nine o'clock, addressed the people from Paul's discourse on Mars' Hill. I hope the consciences of not a few, gave testimony in favour of divine truth.—The attention was close and solemn. Before services were ended, messengers arrived to inform us that a zayat was ready, and the people waiting to receive us at the small village, where we refreshed ourselves on the day of our arrival here. As we had finished our business at Tshickkoo, I promised the messengers that I would come to their village early to morrow morning, and spend the day with them. With this arrangement, they seemed much pleased. May the Lord be with us there, as we trust he has been here. Before preaching this morning, I had a comfortable season in prayer for myself, my dear family, the church, and schools, and for the cause of Christ in general. In the evening, discoursed to the people from the Decalogue, together with the spiritual comment on it given by our Lord. Much interest was manifested by all, and at the close, many inquired to know how they could remember, (recollect) the Sabbath day. The interest they manifested, greatly encouraged me to hope that they are truly desirous of being conformed in their lives and conduct, to the requisitions of God's word. After much conversation, we composed ourselves to sleep, nearly half of the congregation remaining in the zayat all night, that they might take leave of me in the morning.

10. Rose early, and addressed the people from the 19th Psalm, after which, I gave them a copy of the Psalms, as far as they are translated into Burman. This fulfils my engagement with the old sorceror, on his giving up his Prayer Book with the Psalms.

RETURN TO KYWAI-THAH-KHOUNG.

On my leaving, Moung Kyah and his father in law, accompanied me to the next village, to hear more of the word of life, and to assist in carrying our baggage. Moung So would doubtless have accompanied us, but his fever would not allow. He was so anxious to hear all that was said, that he scarcely left the zayat from the evening of my arrival at his village, till I took my leave. We left Tsickkoo at 7, and at 9 o'clock arrived at Kywaithah khoung, the village to which I was yesterday invited. The people soon began to collect together, small and great, with presents, all seeming desirous to please and make us comfortable. After breakfast, Ko-thah-byoo discoursed to them in Karen, an hour or two, on the being and perfections of God. They seemed not quite so attentive and serious as at Tshickkoo, but the two candidates for baptism, who had accompanied us, set them an example of listening with the most profound attention. In the afternoon, and again in the evening, I discoursed to them on the duty and subject of prayer. The congregation consisted of about 40, only a small number of whom understood Burman. The attention, however, was serious, especially in the evening.

During the intervals of worship, I had much pleasure in reading and meditating on Col. 3d chapter—the future glorification of the saints. In prayer, also, I had much enlargement and pleasure. The world and all its allurements lost their charms, and I desired to live entirely to God and his precious cause.

Feb. 12. Rose early, and enjoyed some comfort in prayer in the woods, also, in reading the Scriptures and Brainerd's Memoirs. After a most fatiguing journey of 22 miles, over rocks and mountains; in ascending one of which, one of our company threw himself on the ground as if to die; we at last reached the place of our destination, and found the zayat prepared for our accommodation. Thah-shee was ill of a fever, but the people soon began to assemble, and one man who had heard the gospel repeatedly from Kothah-byoo, presented a request for Christian baptism. Shortly after, another man made a similar request. I advised them to wait as I had advised those at Tshickoo. After delivering a short address to the people and praying, we retired to rest. But our rest was short. Before we had all fallen asleep, the rain began to pour down in torrents, and as the zayat was covered only with bamboo mats, with nothing to screen us from the wind and rain at the sides, we and our baggage were all soon drenched in rain. It was in vain that we spread additional mats over us. All our wearing apparel was wet, and the rain beat through the mats in an incessant shower. At midnight, it was proposed that we should remove from the zayat to a small house not far distant, which the hospitable inhabitants had vacated for our use. Having removed and kindled a large fire, we dried a few clothes to sleep in, and laid down again and slept undisturbed till morning. This is the second night we have been without a shelter since we left home. Each of these nights it has rained, but we have great reason to be thankful that we have not taken the slightest cold.

14. After addressing a few people, who assembled early in the morning, I took my leave and proceeded homeward. The hope of being soon in the bosom of my dear family, gave strength to my limbs and agility to my feet. The golden pagodas of the city soon rose in view, and at four o'clock, after having travelled more than a hundred miles in the wilderness, and preached seventeen times, I had the pleasure of reaching home, and finding all healthful and happy. My heart swelled with love, gratitude and praise. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

GEO. D. BOARDMAN.

INDIAN STATION.

Letter from Rev. Mr. Jones, to the Corresponding Secretary.

VALLEY TOWNS, *Jan.* 19, 1830.

Rev. and Dear Sir.

Under a deep sense of our own unworthiness and insignificance, we desire gratefully to acknowledge the manifold mercies of God to us in this place; and his gracious visitations to this people, enveloped as they were in thick darkness. The Lord is carrying on his work.—Since my last, two more have been baptised, and another approved by the church; but was prevented by sickness, from attending at the time appointed for administering the ordinance.

Every meeting, some new cases of anxious inquirers occur; and from the general attention, which has been of late excited, we hope these indications are but the droppings before the shower.

There are prospects of a glorious harvest in this region. But our efforts are greatly retarded by the want of the constant aid of an interpreter. And the same circumstance is a great hindrance to my own progress in the knowledge of the language. The field of our operations is so extended in point of location, that much time is necessarily consumed in travelling. And we greatly need additional help.

Our brother Kaneeda, whom we now call John Wickliffe, was licensed last church meeting, and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labour necessary to the support of his family. He is a man of good understanding, and ardent piety, and possesses in a high degree, the confidence of the people. His public exercises also, are very acceptable. If his whole time could be secured to the mission, it would be an important acquisition, and we may humbly hope, under the blessing of God, would be productive of much good. He has purchased an improvement, two miles from the station, and removed to it, for the express purpose of getting more instruction in the doctrines of the Gospel.

On sabbath last, we had an interesting day. Considerable concern was manifested by the audience, which was composed principally of full blooded Cherokees. In the afternoon, brother John Tinson, and brother Wasadi, in exhortation, pressed on the attention of the people the urgent and immediate necessity of fleeing from the wrath to come, and take refuge without delay, in the atoning blood of Jesus. Perceiving several to be affected, I invited those who were anxious about their salvation, to come forward. Some had not courage enough to do so, who, nevertheless, were under deep concern. Ten immediately presented themselves. Among them, was an old woman, about eighty years of age, who had come twelve miles, (a long journey for her,) on purpose to know what this Gospel meant. She had never heard preaching before this morning, but had heard her children talk much about it, and was determined to hear for herself. She believes the doctrine, and wishes to be more fully instructed, and is resolved to become a follower of the Son of God, and to go with her children to heaven. I trust the light of the Sun of righteousness has dawned on her mind, in the evening of her day. She, at once, agreed to lay aside the incantations she had been in the habit of using, with the administration of medical herbs, and to address prayer to none but God, through the mediation of the Redeemer. Every heart seemed to be swelling, and every eye filling with the tear of joy, to witness the triumphs of sovereign grace.

A few years ago, the utmost stretch of benevolent anticipation, extended only to the rising generation. The children of the Cherokees only, were thought to be within the range of hopeful effort. But as far as the heavens are above the earth, so far are God's thoughts above our thoughts; and we now see that the objects of his benevolence, are not the children only, but that fathers and mothers, and grandmothers, yea, and great-grandmothers too, are by the operations of redeeming love, snatched from the iron grasp of the prince of darkness.

Yours,

E. JONES.

EXTRACTS FROM MR. PECK'S LETTER,
To the Secretary of the Bap. Miss. Society, of Massachusetts.

ROCK SPRING, ILLINOIS,
Dec. 18, 1829.

Rev. and Dear Brother,

I embrace a moment's leisure, to bring up my missionary journal commenced some weeks past.

I have pleasure in stating, that in the Hamilton Seminary, in N. Y. six young men have covenanted together to devote their lives to building up the cause, in the valley of the Mississippi, and have formed a social compact for the purpose, with the name of the "Western Baptist Association." Eight or ten more have the subject of joining, under serious and prayerful consideration. This resulted from the Society of Inquiry in that Institution directing its attention specifically to this field.

Sept. 11. I left home for the annual meeting of the "Friends of Humanity," (Baptists) 12 miles south of this place. Here I laboured four days. On Saturday night, it was found that a number of persons were seriously impressed, and crying for mercy. During the Sabbath day and night, six sermons and several exhortations were delivered, and at night the ordinance of the Supper was administered.—About forty souls came up for prayer. Four were examined as candidates for baptism. On Monday, Sept. 14th, the work increased powerfully. It was a solemn, impressive, and affecting time. Since the meeting, eighteen or twenty have been baptised, and added to this church.

On the 16th of September, in company with brother Stacy, I attended the Missouri Baptist Association, held fifty miles west of St. Louis. Preaching was attended at night on the road, and once in the day till we reached the settlement. The letters from the churches mentioned a gracious revival in most of them. We had preaching and exhortations day and night, until Tuesday. Probably not less than twenty sermons and exhortations were made. For more than eighteen months, a revival has existed in this settlement. This meeting gave it a new impulse. For information of the general revival that has prevailed through the churches, I must refer you to the Minutes of the Association. Under God this revival is owing to missionary efforts. Brother L. Williams, under the patronage and appointment from your committe of correspondence, has been indefatigable day and night, and the Spirit has descended like rain upon the mown grass. Six candidates for the ministry have come forward and are licensed. One, a son of our missionary, is now a student at Rock Spring.

From another Letter, dated Dec. 25, 1829, we make the following extracts:—

Oct. 1st. I set out to attend a meeting in Marion Co. about 65 miles east south east from Rock Spring. In this tour, I was gone from home eight days, preached and exhorted as many times, formed one Branch Bible Society, and gave away a quantity of tracts. This meeeting was held in a part of the State where settlements are not as populous, and people do not have as much preaching as is usual in other parts. Here a revival began about three months since, under the labours of the Baptist Friends to humanity. It was greatly promoted during the meeting. Fourteen profess to experience religion, and between forty and fifty to be convicted.

On the 31st I visited St. Louis, and next day, Lord's day, Nov. 1st, preached for the first time in the new brick house, recently built by the African Church. Preached three times, and administered the Lord's Supper at night. One man was baptised by the pastor, and received during the meeting. This church had its origin from a Sabbath School, in 1818.

Thus I have given you a specific and minute account of my attempts to labour in the cause for the three months of my missionary appointment, ending Nov. 12th, a period of 13 weeks. During this period, it has been my favored lot to be in more revivals of religion than at any former period of three months, for twelve years past. Besides more than 200 souls that I have seen under conviction, about 40 have professed to be converted, or to be delivered from distress, while present at the meetings I attended. On the whole, though there are many unpleasant things in this country, there are many encouraging prospects.

Yours in the Gospel.

J. M. PECK

Rev. H. Malcom.

REVIVAL IN WEST HARWICH.

Extract of a Letter to the Editor of the Christian Watchman, dated West-Harwich, Mass. February 15, 1830.

Dear Sir,—This church, since its organization, has shared largely in the visitations of Divine grace, and additions, by immersion, have frequently been made to it. Its influence has spread in every direction through the Cape, till six other churches have originated from it. They are all, excepting one, supplied with pastors. Notwithstanding she has thus been blest; yet, for some time past, she has enjoyed but little prosperity.—But having removed the house of worship to a more central part of the Society, they felt the importance of having the gospel preached statedly to them. Accordingly, they combined their influence and interest together for that purpose. And on the 19th of April, 1829, I commenced my labours with them. I endeavoured to defend the doctrines of the Cross, which doctrines made a deeper impression on the mind. Our house of worship again began to be filled with attentive hearers. And occasionally, we discovered the tear to steal silently down the cheek of both the believer and sinner. My mind was now raised in hope of seeing a revival of religion. I took much satisfaction in visiting the people. On the Sabbath, while in the attitude of worship, the solemnity of the people evidently manifested, that the Spirit was operating on the hearts of sinners.

On the first of October, I was called to visit a young woman of respectable family. She was in deep distress in consequence of her sin. The emotions which I felt, at the time, will never be erased from my memory. I rejoiced that God had granted me the privilege of pointing one distressed sinner to Christ, as the only Saviour of the lost. In returning home, I felt fully persuaded, that the Lord had come to visit and build up this church. Our greatest anxiety now was to be prepared to engage in the work with all my heart. Our meetings were now multiplied, and the places of worship crowded. The cry of sinners, in every direction, was, *What must I do to be saved? God be merciful to me a sinner.*

On the 12th of September, three young persons expressed a hope in the forgiving love of God. The next day (the Sabbath,) two spoke publicly of the interest they felt in the Lord Jesus Christ. Their remarks made a deep impression on the minds of many, who heard them. Our prayer-meeting, on the evening of the 13th, was a very solemn and interesting one. Ten rose and desired the prayers of the people of God. And such was the agony which a young woman felt, after our meeting was dismissed, that she was constrained to cry aloud for mercy. I was requested to go and see her. And by the time I arrived at the place where she was, a goodly number had collected together. I then pointed her, and those who had assembled, to the blood and righteousness of Christ, as the only ground of their justification before God. Many at this time, were awakened to a sense of their awful danger. Here I delightedly saw fourteen precious youth all on their knees, crying to the Lord to have mercy on them. They have all since, with the exception of one, been brought to confess Christ before men.

As the fruits of this revival, 36 have been immersed. A goodly number are the subjects of this revival, who will go forward in baptism, as opportunity presents. The whole number added to the church the season past is 44 by baptism, and 4 by letter.

The means which the Lord has owned as instruments in the work, have been, the preaching of the gospel, visiting from house to house, Bible Class instruction, and the pathetic exhortations of young converts. The subjects of the work are principally the youth, and those in the meridian of life. Among the number, however, are several heads of families. Eight of the Sabbath School Teachers also, are of those, who, we trust, are called effectually by the grace of God. My labours throughout the revival have been incessant. But the Lord hath helped me.

In this time of refreshing from the presence of the Lord, I never felt more sensibly my unworthiness of so great a blessing. And while I realized my responsibility to God, and insufficiency for the work, my heart was filled with joy in beholding stout-hearted sinners bowing to the Lord Jesus Christ. Preaching the gospel is a work, in which I delight to be engaged; and humbly hope, that my last breath will be spent in persuading sinners *to be reconciled to God.*

This church is now, through the goodness of God, in a prosperous state. We have a Bible Class of about 60 members; and a Sabbath School of about 100 children. And since the Lord has blessed us with so extensive a revival, we have formed a Temperance Society, which also is in a flourishing condition. The principle on which it is established is, entire abstinence from the use of all spirituous liquors, except as a medicine. One of the Articles of our Constitution is, *That we will not trade with any merchant, or merchants, who approbate intemperance, by the vending of Ardent Spirits.*

The change wrought in this place, is great.—The glory of it belongs only to the Lord. Although the work has partially subsided, yet there is good attention to the word. Our meetings are well attended, and some are apparently anxious for their salvation. We solicit the prayers of the people of God, that he would continue to build us up in the most holy faith, and bring in the remnant of his elect.

Yours affectionately,

WILLIAM BOWEN.

From the New York Observer.

THE SABBATH IN LONDON.

The friends of the Sabbath in London, have recently published a statement of facts representing the awful profanation of the Lord's day in that metropolis; and are now using vigorous efforts to bring about a reformation by moral means. A deputation from the Christian Instruction Society, consisting of Rev. Messrs. Clayton, Fletcher, Price and Blackburn, recently solicited and obtained of the Lord Bishop of London, an interesting interview on the subject. In an account of this interview, they say, "they were received with much courtesy, and were gratified to learn that his Lordship's mind was alive to the great wickedness and imminent danger of the present state of things; and though they could not require or expect his Lordship to pledge himself to any particular measures, yet they are satisfied that his powerful influence will be shortly exerted, and that too, in the best way, to counteract this gross abomination." Among other measures resorted to, 20,000 Tracts on the Sabbath, and 20,000 handbills, have been distributed by agents, stationed on the Lord's day on the quays from which the steam boats sail, and in other parts of the metropolis, where Sabbath-breakers are found in the greatest numbers.

"The isles shall wait for his law."—At the Habai islands, a short distance from Tonga, and under the same government, they have actually made a sailor teach them to read, and write on the sand, and pray in the chapel on Sunday. One of the chiefs has given up his house for a chapel. At the island of Niua they have built a very neat chapel, and were greatly disappointed, when our vessel arrived, to find we had not brought them a missionary, saying, "The missionaries have been long at Tonga; if they had been half the time at Niua, the whole of the inhabitants would have embraced Christianity." At Vavau, they express great desire to have missionaries, and have written to Tonga for one. The whole of the islands appear to be of one mind to obtain missionaries; and will, I have no doubt, be like the Society Islands.

In *New Zealand*, a similar cheering prospect has recently arisen. Mr. Leigh writes, that several captains, who had lately visited distant parts of New-Zealand, declare that the labors of the missionaries have spread among the natives far and wide; and that many of the prayers learned by the tribes are well known by other tribes and native people, hundreds of miles distant; that the one desire of the chiefs, at the places they have visited, is to have missionaries. They have offered to give the captains any quantity of figs, potatoes, or flax for a missionary, who can pray, and teach them the way to God and heaven. Such language and feelings, I have heard and witnessed myself, at a great distance from any missionary station in New Zealand; and therefore can give credit to those affirmations. I as firmly believe that the New Zealanders are about to be converted to the Christian faith, as I believe that I am now alive upon the earth.

These enrapturing anticipations are not, perhaps, extravagant, in the eye of faith, and especially, when the present condition of this people is brought into comparison with the state of the Society and Sandwich Islands at the time immediately preceding their reception of the gospel. It will cheer the drooping spirit of Christians at home, that, though they are not permitted to see the converting power of God displayed around them, they are allowed to hear that the way of the Lord is preparing in the uttermost parts of the earth.—The Committee in London (Methodist) have resolved on sending out five new nissionaries to these islands.

Some of the tribes in South Africa are almost equally urgent in their solicitations for missionaries.—*London Methodist Mag.*

EPISCOPACY IN THE UNITED STATES.

The whole number of Episcopal clergymen throughout the United States is about 500, while the whole number of organized congregations is about 700, making an excess of the latter amounting to 200. From the number of the clergy thus stated must be substracted at least one-fifth as inoperative through age, or from being engaged in literary institutions, or from other causes. Of the 67 clergymen published in Swords' Almanac, as belonging to the diocess of Pennsylvania, there are 20 who are disconnected with parishes; and of 134 belonging to the diocess of New-York, 26 are enumerated as in the same situation. We think, then, it may be safely affirmed that at least one-fifth of the Episcopal clergy of the United States may, as respects the parochial or congregational wants of the church, be ranked among the inoperatives. This term is not used by us in any discreditable sense. Many of those to whom we apply it are most honourably and sedulously occupied in duties collateral to the great cause of religion—in the business of education.—*Ch. Register.*

SEVENTH DAY BAPTISTS.

They differ from the Baptists generally, in no respect, except in regard to the Sabbath, believing that the seventh, and not the first day of the week, is the day which ought to be religiously observed. In 1668, there were a few churches of this connexion in England. The first Sabbatarian church in America, was formed in Newport, R. I. in 1671. They are confined principally to that State. A few years since, they numbered about 1,000 communicants. In the United States there are about 2,000 members united together in the Annual Conference. Population, 10,000.

Six Principle Baptists.—So called, from their belief that the custom recognized in Heb. vi. 1, 2, of the imposition of hands is still binding, as a prerequisite to church communion.—As these Two verses contain *six* distinct propositions, these Baptists have acquired the name of Six Principle Baptists, to distinguish them from others, sometimes called Five Principle. They reside mostly in Rhode Island, and New York, and in 1820, consisted of about twenty churches, and from 1,500 to 1,800 members.

Mennonites.—So called from Menno, a distinguished member of the sect. They are said to be descendants of the Waldenses. They are a simple, harmless people, and make it an article of their faith never to bear arms. In the latter part of the 17th century, they settled in Pennsylvania. According to Benedict, there were in 1824, 200 Mennonite churches, in America.

Tunkers.—They have acquired this name from the manner in which they perform the rite of baptism, the word *Tunker* being a corruption of *Tumbler*. They first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar qualifications. They have probably 40 or 50 churches, principally in the Western States.

Free Will Baptists.—The first church of this sect was gathered in New Durham, N. H. in 1780, by Benjamin Randall. They soon after received considerable additions from those "who saw the beauties of a free salvation."—In 1783, they held a General Meeting at Phippsburg, Me.; at which time they agreed to hold a similar Meeting four times a year.—The number of ministers probably amounts to 300; churches, 370; communicants, 16,000.

Christian Society.—In defence of the name which they have assumed, they quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, regarding all others as the invention of men. They baptize only by immersion. The first society of this kind was formed in Portsmouth, N. H. in 1803. They have spread extensively in all parts of the United States. They are anti-calvinstic, and anti-trinitarian. They profess to receive the scriptures, as the only rule of faith and practice. They have not far from 1,000 congregations.

Emancipators.—In 1805, a number of ministers and churches in Kentucky took a decided stand against slavery, in principle and practice. In no other respect do they differ from the Calvinstic Baptists. Their number is constantly increasing.

Free Communion Baptists.—This name is given to about 30 ministers and churches, who reside west of Albany, in the State of New York. Except on the subject of communion, they do not differ from other Baptists.

THE PHILOSOPHY OF DEW.

The interesting phenomenon of dew was not at all understood until lately, since the laws of radiant heat have been investigated. At sunrise in particular states of the sky, every blade of grass and leaflet is found. not wetted, as if by a shower, but studded with a row of distinct globules most transparent and beautiful, bending it down by their weight, and falling like pearls when the blade is shaken. These are formed in the course of the night by a gradual deposition on bodies rendered by radiation colder than the air around them, of the moisture which rises invisibly from water surfaces into the air during the heat of the day. In a clear night, the objects on the surface of the earth radiate heat upwards through the air which impedes not, while there is nothing nearer than the stars to return the radiation; they consequently soon become colder, and if the air around has its usual load of moisture, part of this will be deposited on them, exactly as the invisible moisture in the air of a room is deposited on a cold bottle of wine when first brought from the cellar. Air itself seems not to lose heat by radiation. A thermometer placed upon the earth any time after sun-set until sunrise next morning, generally stands considerably lower than another suspended in the air a few feet above it; owing to the radiation of heat upwards from the earth, while the air remains nearly in the same state. During the day, while the sun shines, the earth is much warmer than the air. The reason why the dew falls, or forms so much more copiously upon the soft spongy surface of leaves and flowers, where it is wanted, than on the hard surface of stones and sand, where it would be of no use, is the difference of their radiating powers. There is no state of the atmosphere in which artificial dew may not be made to form on a body, by sufficiently cooling it, and the degree of heat at which it begins to appear is called the dew point, and is an important particular in the meteorological report of the day. In cloudy nights heat is radiated back from the clouds, and the earth below not being so much cooled, the dew is scanty or deficient. On the contrary, when uninformed persons would least expect the dew, viz. in warm very clear nights, and perhaps when the beautiful moon invites to walking, and music adds its charm, as in some of the evenings of autumn with the harvest moon and harvest occupations—then is the dew more abundant, and the danger greater to delicate persons of taking harm by walking among the grass.

SUNDAY SCHOOLS IN GREAT BRITAIN.

The funds for their support are derived—1, from collections in congregations; 2, from subscriptions and donations; and 3, from unions who contribute books and small pecuniary grants. The chief expenditure in cities is for rent; and books for gratuitous distribution form an important item of expense. We suppose the books thus distributed are Bibles and Testaments; reading and spelling books; catechisms and hymn-books, which are given to children who have no means of obtaining them.

The services of nearly all their Sunday school teachers are now gratuitous—there are some few schools in the established church, where there is a deficiency of active personal energy, whose teachers are hired, and also in some villages where gratuitous teachers cannot be obtained.—"The pay-system is miserable," says Mr. L. "and I hope will soon be entirely exploded."

The great impediment to the prosperity of these schools for a few years following their establishment, was the expense of hiring teachers. The Sunday-school Society alone paid nearly twenty thousand dollars for the services of Sunday-school teachers, from 1786 to 1800. At a large and flourishing school in Stockport, the largest single school which has ever been established, the teachers were paid thirty-three cents a Sabbath for their services. The services of teachers now employed in the Sunday schools in Great Britain, would, at the rate above mentioned, amount to nearly two millions of dollars annually; and those of teachers in schools connected with the American Sunday School Union, would amount to nearly one million of dollars annually.

JEWS IN ENGLAND.

The Rev. J. C. Reichardt, who for four years has been labouring among the Jews on the continent of Europe, has lately been employed by the London Jews Society, in regular Missionary labours in the city of London. He has also visited towns in the vicinity of the metropolis, where Jews reside, in order to excite their attention to the gospel. Within a few months, the Society have received particular accounts of six Jewish individuals who have been received as members of the Christian church. The number of Jewish children, now under instruction in this city, in the schools of the Society, is 40 boys, and 43 girls. Schools are established at Hamburgh, Posen, Pinne, Dresden, Madras, Bombay, Dantzic, Margonin, Schlichtensheim, and Warsaw; and the committee express the opinion, that the Jewish children in these different schools exceed 500. The Society circulates the Old Testament in the Original Hebrew. Many of the Jews, however, are willing to read the Scriptures in the modern languages.—This makes a new, but pleasing demand on the resources of the Society.

ROMAN CATHOLICS.

It is widely published that this denomination in the United States, is more numerous than any Protestant sect, there being above 600,000. This seems to be one of those *circular errors*, which creeps in to subserve the convenience of editors, and save them the trouble of thinking. The supposed 600,000 Catholics, includes of course, *communicants* and *adherents*, young and old, parents and children, families, and congregations, in mass. Upon this rule of numbering, several Protestant denominations exceed them. To go no further than our own persuasion, we may find the supposition refuted. Baptist communicants, cannot be fewer than 300,000. It is a low estimate to make the adherents to Baptist sentiments, including parents, children, families, domestics, and congregations—four times as many. The Methodists, by the same way of computation, are even more numerous than the Baptists.—*Columbian Star.*

CRIMES AND PUNISHMENTS.

The guilt of our transgressions and the severity of our punishment, under the administration of Divine Justice, will be proportional to the extent of our knowledge of the Divine will. In the twelfth chapter of the Gospel according to St. Luke, our Saviour tells us, that "that servant who *knew* his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that *knew not*, and did commit things worthy of stripes, shall be beaten with *few* stripes: For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Substantially the same principle or rule of judgment is set forth in other passages of the Holy Scriptures. It runs through the codes of human laws, and is indeed a fundamental principle of common justice. The heinousness of any transgression is ever considered to lie more in the disposition and will of the offender, than in the simple act. It is the absence of uprightness and holiness of heart, the presence of wicked intention, perverse temper, rebellious will, and depraved affections, which constitute our culpability in the sight both of God and of man. Were we entirely destitute of knowledge or reason—were all our actions consequently the result either of accident and chance, or of foreign influence, we could never be chargeable with the slightest degree of guilt. But in proportion to the distance we are removed from this state of ignorance and mental imbecility, and the degree in which we are capable of understanding, choosing and controlling our actions, will be our accountability for their erroneous nature or their injurious tendency. A maniac or a fool is never held answerable for any thing which he may commit; because it is presumed that he neither has reason to perceive the moral character and the evil consequences of his deeds, nor was actuated by any perverse or malignant passions, but was driven on by the blind, unknowing, mechanical impulse of his disordered nature. Chastisement is never meted out to an offending child, until the ripeness of its mental faculties and the measure of its knowledge have been taken into consideration; and according to the estimate of these is graduated the severity of its punishment. So, in our criminal courts of justice, a frequent distinction is made between two culprits, in the sentence which is pronounced and executed upon them, although their overt acts of transgression were precisely the same. Circumstances appear, which, in favor of the one, evince that his heart is not devoid of virtuous sentiments—that chiefly through surprise or ignorance he perpetrated the deed, from which, when better informed, his feelings revolt with abhorrence: while in the other is discovered a heart hardened in iniquity, and a will obstinately bent to transgress those laws of which he has a perfect knowledge. These considerations are sufficient to mitigate the penalty to the one, and require that its full weight be laid upon the other.

This is a leading principle on which is administered the judicial government of God. In that government its influence is entire, its operations are perfect: But not so in the legal tribunals and decisions of men. Human laws, framed by fallible beings, savour of the imperfection of our nature, and are adapted to our fallen condition, in which perfection is neither expected nor to be attained. But even if the *laws* themselves may be supposed perfect, yet they would require, what they have not, perfect *administrators*, for the insuring of exact and universal justice. When the law is peremptory, strictly defining the overt act of offence, and annexing a penalty, without leaving any thing to the discretion of the judge, it is necessarily of so general a character, that persons who have committed the same act, although there be different degrees of atrocity in their guilt, are indiscriminately punished with the same rigor. And, on the other hand, when the law is such as may be termed advisory, or such as gives unto the judge a wide latitude to modify its operations, and, in the various cases that come before him, to decide according to his discretion upon the extent of the penalties to be inflicted,—even then exact and universal justice cannot be expected; because the judge is neither omniscient nor impeccable.

These two irremediable evils in human jurisprudence, the one existing in the laws themselves, the other connected with their administration, originate entirely in the infirmities of men, and render it impossible nicely to graduate the punishments to be inflicted, by the scale of the real demerits of the several offenders. However different may be the measure of their iniquities—however various the die of guilt with which their souls are stained, these things are beyond the cognizance of human law: It stretches forth its iron rod, and as their visible deeds were the same, crushes them all by the same blow.

Neither of these evils can have existence in the laws or the government of Jehovah, the universal Judge and King. Infinite Wisdom, Holiness and Justice framed them: infinite Wisdom and Holiness, Justice and Power concur to administer and execute them. The eye of God sends its unobstructed glance into the hearts of all, searching out perfectly the amount of our knowledge, and the nature of the dispositions and affections of our souls. The Lord shall judge his people in equity and righteousness. At his tribunal, where all secret things are examined and weighed, the unjust judgements, which were passed upon us by the blind or prejudiced ones of earth, shall be reversed, and the criminal who has so concealed his deeds of darkness as to escape "unwhipp'd of justice," shall recieve the award of a full recompence.—*Epis. Watch.*

More Emisaries from the Pope have reached our shores. The Right Rev. D. Portier, (as he is called,) Bishop of Mobile, has just arrived in the Antioch at New Orleans, with ten ecclesiastical adjutants in the cause of the Man of Sin. The Valley of the Mississippi is in a fair way of being supplied with papistical instructors.—*N. Y. Bap. Register.*

EFFECT OF A CITY LIFE ON HEALTH

It is well known, says a writer in the Medico-Chirurgical Review, that in any given country, the deaths of a city are more numerous than those of the rural districts. This difference is principally felt in the first five years of life, when many more die in London than in the country. From five years of age to twenty the deaths in London are fewer. Between twenty and fifty, many more die in London on account of the large annual influx from the country. In all cities a large portion of disease and death is to be assigned to the constant importation from the country of individuals who have attained to maturity; but having been previously habituated to frequent exercise in a pure atmosphere, and to a simple regular diet, are gradually sacrificed to confined air, sedentary habits, or a capricious and over-stimulating food. These causes are not equally fatal to those who have passed their first years within the walls of a city; and, after the age of fifty, the proportion of deaths in London is smaller than in the country. Jenner, and very recently, Dr. Baron, have made some curious experiments on animals, which indicate that a loss of their open range and natural nourishment has with them, also, a tendency to disorganize and to destroy. Dr. Baron placed a family of young rabbits in a confined situation, and fed them with coarse green food, such as cabbage and grass. They were perfectly healthy when put up; in about a month one of them died; the primary step of disorganization was evinced in a number of transparent vesticles studded over the external surface of its liver. In another, which died nine days after, the disease had advanced to the formation of tubercles on the liver. The liver of a third, which died four days later still, had nearly lost its true structure, so universally was it pervaded with tubercles. Two days subsequently a fourth died; a considerable number of hydatids were attached to the lower surface of the liver. At this time, Dr. Baron removed three young rabbits from the place where their companions had died to another situation, dry and clean, and to their proper and accustomed food. The lives of these remaining three were obviously saved by the change. He obtained similar results from experiments of the same nature performed on other animals.—*Journal of Health.*

Rev. Mr. Chater, late Missionary at Ceylon from the English Baptist Missionary Society, deceased on the 2d of January, 1829. He died on his voyage to England for the recovery of his health. He had been a faithful and useful labourer at Ceylon 17 years. This intelligence is communicated in a letter from his associate Missionary at Ceylon, the Rev. Mr. Hendrick Siers, who states the necessity of another to take the place of Mr. Chater. Mr. Siers had baptized several of the Royal Artillery, and others, and particularly mentions four, one of whom was a physician. These specially requested baptism "in the open river, because it resembled more that of Christ's."

Where true religion has prevented one crime, false religions have offered a pretext for a thousand.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 6, 1830.

By a notice in the London Baptist Magazine for January, it appears that about ten thousand copies of Memoirs of Mrs. Judson, had been sold in that country, in little more than six months. These Memoirs, we fully believe, will excite a missionary spirit among Christians of all denominations; and especially is it calculated to have this effect upon Christians of our own denomination.

Very copious extracts from the Baptist Magazine, are given on our first page, which are of a very interesting character. Who that has contributed of his earthly substance, to spread the gospel in Burmah, but will feel amply rewarded, in witnessing the happy results which have already appeared in that land, through the labours of the Missionaries? And in witnessing the blessing of God upon those labours, where is the Christian, in the exercise of right feelings towards his God, who is yet disposed to withhold his aid, in accomplishing the glorious work which has now commenced in that Empire?

It has been suggested to us, that probably some of our Methodist friends might believe, from the insertion of the communication of "A Hearer," last week, that we are not willing to give them due credit for their exertions to promote temperance. Such may rest assured, that we fully appreciate their labours, in promoting, in various ways, an object, which is of such vast importance to the community. It is to be hoped, that not another Preacher in their connexion, in this country, would thus attack associations of Philanthropists, and assert for facts, what might be controverted by the perusal of their own journals, viz. that no revivals of importance have occurred, in places where there were societies for the promotion of temperance.

Extract of a letter from a gentleman in Willington, to the editor of this paper, dated

Willington, March 2d. 1830.

Dear Sir,

"The revival here still continues, though not so general throughout the town as it has been. The meetings in the north and north-east part of the town are crowded and solemn. At the close of every meeting from ten to fifteen, sometimes more, come forward to be prayed for. Seven have received the ordinance of baptism since I last wrote you on this subject."

For the Christian Secretary.

East Windsor, March 2, 1830.

Mr. Editor,

I saw a notice some time since, from the "Christian Watchman" published in Boston, that there was a special attention to religion in the Baptist Congregation in East Windsor. It was a subject of regret to me that that notice should have been published, because I thought it premature, as we were scarcely sensible that the fact existed at that time, and I feared some might be misled by the statement, and with others, it might be an occasion of reproach to the cause of truth. But blessed be God for what we are now permitted to witness of his power and grace. At least twenty precious souls profess to have been translated from the kingdom of darkness into the kingdom of God's dear Son, while the anxious enquiry is heard from a much greater number—"what shall we do to be saved?" All evening meetings, which are very frequent, are exceedingly crowded and solemn. The most entire decorum prevails—not the least appearance of enthusiasm has yet been discovered. It is true the Saints are *all* permitted to speak of the glories of the Redeemer's kingdom, and to talk of his power to save. But they all speak one by one, that all may learn, and all be comforted and edified together.

Our Brethren of the Congregationalist and Methodist Churches have frequently met with us, and in happy unison we have mingled our devotions before the throne of Almighty grace, to our mutual edification and comfort. As yet no marked opposition to the work has appeared. It has been "a still small voice," and God has evidently been in the voice. The work is principally among the youth, and children—a number belonging to the Sabbath School are rejoicing in hope.

The hearts of those who have long been sowing in tears are now made to rejoice—while their faith and confidence in God is strengthened. May He with whom is the residue of the spirit, still continue his good work among us, and extend it to every Society and town in the vicinity, and abundantly glorify the riches of his grace.

Surely it is the Lord's doings, and marvelous in our eyes, and to him be the glory.

I have been much aided in my accumulated labours in the Gospel, by the zealous and evangelical co-operation of Brother Andrew M. Smith, who is still with us.

Yours, &c.

G. ROBINS.

For the Christian Secretary.

Mr. Editor,

I was highly gratified by a fact communicated in the letter of Rev. Mr. Skinner, of Sandisfield, which you published last week.

At a recent Minister's Meeting holden in H. the Lord granted his people a season of refreshing. This season was considered favourable for presenting the claims of the Burman Mission, and "twenty-six dollars were *voluntarily* brought forward for printing the Bible in Burmah." Benevolent effort should always accompany benevolent feeling. Like the alms of Cornelius, they should *both* come up before God for a memorial. When the hearts of God's people are warmed by the love of Christ, other arguments become unnecessary to enforce the demands of Christian charity. Her contributions are spontaneous; they are indeed "*voluntarily* brought forward," and God "loves the *cheerful* giver."

Let such seasons always be improved, and I believe the exhausted treasuries of our benevolent Societies in this State will soon be replenished. At every public meeting when a season of refreshing from the presence of the Lord is enjoyed, let some object requiring pecuniary aid be presented, and it can hardly fail to receive a contribution. Among the many indications of good to Zion, it is pleasing to observe that Christians are becoming more and more convinced that the religion of their Lord and Master is a religion of generous effort as well as of generous feeling.

Yours, &c.

DELTA.

For the Christian Secretary.

A GOOD BEGINNING.

Mr. Editor,

For the encouragement of children to read the Scriptures, I have to state, that at the suggestion of the Rev. Mr. Davis, Pastor of the Baptist Church in this city, relative to the importance of studying the Holy Scriptures, a lad of eight years old, belonging to the Sabbath School in the Baptist Society in this city, commenced the reading of the Bible in course, on the 1st of January, and in thirty days, he had read through the Old and New Testament, and was able to answer questions, in regard to the contents of the several Chapters, from day to day as he progressed, shewing that he had read, with equal attention and rapidity. During the time that the lad was reading the Bible as above, he constantly attended a select school, and got all his lessons, as usual, and also attended public worship on the Sabbath, as also the Sabbath School. It was an excellent commendation of Timothy, that "from a youth he had known the Holy Scriptures."—Child, go thou and do likewise.

POLITICAL.

TERCEIRA.—Late accounts from Terceira, represent that three frigates had pretended to blockade that island till December 17th, (one of which was the Amazona,) with a sloop of war and two brigs. The ships were at from 3 to 5 leagues from the shore and vessels were able to come to at Angra. About 120 refugees were thus able to land on the 5th December, who were received with the strongest expressions of joy and enthusiasm. Count Villa Flor presented their commander with a sword. On the 17th December, a storm dispersed the blockading squadron, which had not been seen afterwards. The utmost security prevailed at Terceira, and there was a constant succession of balls and rejoicings. Two hundred Miguelite prisoners had voluntarily enlisted in the 18th Constitutional regiment. There are 5000 men in the garrison, exclusive of militia, all in best spirits. Three English vessels were loading with old grain to take to the continent, not being wanted at Terceira.

SPAIN.—*Madrid, 4th Jan.*—The thermometer is still ten below freezing, and seems likely to continue. The royal visiters were expected to return to Naples as soon as the weather would permit. A great degree of coldness existed between the ministers of the two sovereigns. Nothing from Lisbon, except that the weather was supposed to prevent Don Miguel from paying a visit to Madrid

SAVOY.—The cold, the snow and sufferings of the country have been extraordinary.

TURKEY.—Halil Pacha, who was at Odessa, had been loaded with very rich presents for the Emperor of Russia, by the Grand Seignor, with the hope, as was conjectured, of having the stipulated indemnity remitted. The commerce of Odessa was very active, notwithstanding the severe cold.

Great discontent prevailed in different Turkish provinces, and in Asia Minor, new and more threatening revolts had broken out. The Sultan is displeased with the inhabitants of Adrianople, and, it is said, will give them a garrison of 40,000 men. An attack on Smyrna was apprehended, and the ships of war from Egypt were to be sent thither.

Grain in France.—News from all parts of France (says a Paris paper of the 15th of Jan.) announce an almost general fall in bread stuffs; and, under such circumstances it was presumed a further reduction would take place.

LISBON, Dec. 30.—The Queen Mother was convalescent.

Letters from Odessa contain advices from Ismail to the 13th of December, which mention that a few days previous, the line of battle ship St. Nicholas, with four smaller vessels were blown up. Two warehouses were completely destroyed, upwards of fifty houses unroofed and shattered, and 460 other houses have not a pane of glass left. The number of lives lost bp this catastrophe is unknown, but six dead bodies have been picked up, and forty-two persons were wounded.

The Hull Packet of January 13th, states that the wind had blown a tremendous gale for several days, and some of the vessels in the bay had parted and gone to sea. The lightning yesterday was very vivid, the peals of thunder extremely loud, and much snow fell during the squall. The tide was higher than was known for many years, and considerable damage has arisen from these combined causes.

Canton Papers.—We have been favoured with the Canton Register of the 2d and 18th June. A great inundation with high tides, was experienced the first week of that month. The streets of Canton were navigated with boats, the houses in most places being two or three feet under water. In the adjoining villages, it was estimated that from two to three thousand persons had perished, and the destruction was great. The silk districts suffered materially. The general calamity was most distressing, and fresh accounts of disasters were daily received from the interior. The loss of property was conjectured to exceed that by the great fire in 1822

A frigate belonging to the King of Cochin, built in the European model, had arrived at Canton.—*N. Y. Merc. Adv.*

FREE LABOUR IN THE ISLE OF FRANCE.

The principal productions of the isle of France, are coffee cotton and sugar. These have hitherto been raised by blacks, who were imported as slaves from Madagascar. Free Chinese laborers, however have been recently introduced, by the way of experiment, and we are happy to learn with so much, success, that similar attempts will probably be made in other slaves countries. A late number of the Liverpool Chronicle says:

In our paper of the 28th ult. we gave an extract of a letter from Port Louis, announcing the arrival of 400 Chinese laborers from Sincapore, by way of experiment as to the advantage of employing them, being free, in the agricultural labor of that country, over the use of slaves. We are now enabled to state, that advices from that place, within the present week, describe the result of that experiment as being decidedly in favor of free labour, and that a farther and numerous importation was daily expected of similar labourers from Sincapore, and of a probably better description from the coast of Malabar.—*N. Y. Obs.*

In the Swedish Diet, it has been usual for some years to present a petition annually requiring the expulsion of the Jews from Sweden. The petition was presented again last year according to custom, and was rejected.

The Russian government, by a law dated December 1828, has extended to Poland the operation of their law of 1824, which prohibits the entering and setling of foreign Jews.

Stanzas of a Jewish Hymn.—"Oh! friend of my soul! draw thy servant to thy will; let him be as swift as a hind to worship thy majesty; let thy love be sweet to him, more than the honey comb and other delicacies.

Oh! thou beautiful ornament! splendor of the world; after whom my soul is love sick: I beseech thee to heal it, by showing it the pleasantness of thy glory; then will it be restored and cured, and it will be its everlasting joy."

Dr. Pinckerton, now travelling in Germany, as an Agent of the B and F. Bible Society, says,—"There can be no doubt that the cause of Christ is making progress among the Protestants in many parts of Germany, and daily proofs are given, that the numbers of the young men training for the ministry are standing upon the Rock Christ rather than on the sand banks of human philosophy."

Temperance cause in Great Britain.—The temperance cause seems to be making progress in Great Britain. The Glasgow Chronicle says:—"Among the novelties of the celebration of new year's morning, may be mentioned the substitute for whiskey, used by the disciples of the temperance societies, a party of whom visited their friends, carrying with them good coffee, and other requisites generally used on such occasions; and on which beverage the party and their friends enjoyed all the sociality which spirits could excite, and without feeling any of its bad effects. So much for the progress of temperance.—*N. Y. Obs.*

A Capt. Page, in the Liverpool trade, decidedly prefers cotton duck for sails, as more durable, and holding the wind better than common duck. He says a vessel with cotton canvass will sail faster, by one knot in six, than when rigged in the common way.

Said an old Jew in Warsaw, after hearing a conversation of the missionaries on repentance and forgiveness of sin thro' the Messiah, "It is pleasing to see old times return, and preachers travelling about to turn the people from the things of this world, and bring them near to spiritual things."

Russelville, (Ala.) Jan. 12.

Phenomenon.—On Sunday last, about twelve o'clock, whilst the inhabitants of Russelville were listening to an eloquent fervent discourse on the attributes of the Deity, from the lips of the Rev. Silas H. Morrison, they were suddenly alarmed at a report as of a large cannon in the vicinity.—This was instantaneously followed by a low, hollow, rumbling noise, which appeared to approach in in a southern direction, and became more and more distinct. The heavens, already dark and cloudy, suddenly assumed a deeper hue, until it became so dark that it was difficult to discern objects in the Court House, where the congregation was assembled. All at once, however, the darkness gave place to an almost painful brightness; a body of fire, apparently twenty feet in diameter, was seen to advance with amazing rapidity from the same direction in which the sound had proceeded. It passed over the town with a loud whizzing noise, and left behind a strong sulphurous smell. In a few seconds we heard another loud explosion. The same darkness succeeded, but not so obscure.—*Ala. Herald.*

Among the ancient Roman Matrons and Virgins, the use of wine was unknown, and the woman was taxed with immodesty whose breath smelled of the grape. Pliny says that Cato was of opinion that the custom of kissing first began between kinsman and kinswomen, that they might know whether their wives, daughters, or nieces had tasted wine.

Indian Hostilities.—We learn from the Alabama Journal, that the United States Mail was stopped on the 6th inst. in the Creek Nation, between Fort Hull, and Line Creek, by Tuskina, head Chief of the Creek nation; who denied the right to pass through the Creek Territory, and made an attempt to stab the driver for hesitating to stop. After detaining the stage about three hours, he had some conversation with other Indians who came up, and then ordered it to pass on. The passengers Herr Cline, and Geo. A. Minas. A civil process has been issued against, Tuskina, which he refused to submit to; and on the 12th, two corps of volunteer cavalry, proceeded to his residence, for the purpose of apprehending him. The Journal says, it expects nothing serious from the affair, as the Indians would scarcely stand out in defence of Tuskina.—*Augusta Chron.*

The Charleston Press.—Twelve journals are published in the city of Charleston, S. C. Four of these are daily, viz. the Charleston Mercury, the Charleston Courier, the City Gazette, and Southern Patriot: five are weekly, viz. the Charleston Observer, the Carolina Gazette, the U. S. Catholic Miscellany, the Irishman, and the Southern Free Press: two are monthly, the Gospel Messenger, and Southern Agriculturist; and one quarterly, the Southern Review. Of the four daily, three first are morning, and the fourth an evening paper.

Brighton Bank.—The Cashier of the Brighton, Ms. Bank, states, that the bills of that institutiion now in circulation amount to $44,683. The amount of specie on hand is $10,155 44; bills of other banks $443; undoubted notes, excluding all the liabilities of Stockholder, either as promisors or endorsers, $33,830—leaving a balance in favour of the Bank, of $3,745, 44. The bills are now promptly paid at the bank in Brighton, and at the Suffolk Bank in Boston.

Bank of Monroe, Michigan.—By the Detroit North Western Journal, of the 19th Feb. received here, we learn that the Bank of Monroe, Michigan, has stopped payment.—*Buffalo Jour.*

LEGISLATURE OF NEW-JERSEY.—The Legislature resolved to adjourn on the 2d inst. The act relative to imprisonment for debt has passed both houses and become a law. The supplement to the militia law, reducing the trainings to one in each year, and the fine to two dollars for non-attendance has also become a law. The Lambertsville bank bill has been negatived 14 to 23.—*N. Y. Dai. Adv.*

John Buxtorf, an eminent Calvinistic divine, was born at Carnen, in Westphalia in 1564. He was Professor of the Hebrew and Chaldaic languages at Basil till his death in 1629—a period of 28 years.—Many Grammatical and Lexicographical works from his pen were published after his death by his son—the ablest of which is his Lexicon Chaldaicum, Talmudium et Rabbinicum—a work necessary to a correct understanding of the learning of the Rabbins. His son, of the same name, was not less renowned for Biblical and oriental learning, and was the author of a great many critical works relating to Rabbinical learning. He was born in 1599 and died 1664.

North Carolina Gold.—Since the 4th of March last the office of the Bank of the U. S. in this town, has received from the dealers $30,863 in Gold in bars, the produce of the North Carolina Mines.

Large Paper.—At White Hall Mills, in Derbyshire, a sheet of paper was lately manufactured which measured 13,305 feet and would cover an acre of ground.—*Lon. Pap.*

The Citizens' Canal Line between Philadelphia and Baltimore have declared a dividend of ten per cent for the eight months that the line has been running; to this are to be added the travelling tickets previously given to the stockholders, which will make the dividend 14 per cent for the time.

The Ohio River.—The Wheeling Compiler, of the 24th ult. says—The ice in the Ohio river has been broken up, and so far run out, that steam boats have recommenced running. There have been six arrivals and eighteen departures since the 22d.

Attempts are making in the New York Legislature, to have a law passed, preventing the circulation of bills under $5.

Another Methodist College.—The Baltimore Annual Conference of the Methodist Episcopal Church, has determined to establish a College within its jurisdiction, which includes the western shore of Maryland, the south part of Pennsylvania, and the north part of Virginia. The college will, it is said, be established either at Bloomsbury, in Maryland, or Leesburgh in Virginia.

The Legislature of New Jersey have passed a law exempting soldiers and officers of the Revolutionary war over seventy years of age, from inprisonment for debt.

Mourning Apparel.—The Barnstable Lyceum, after discussion, voted against the custom of wearing mourning apparel.

A bill has passed one branch of the New Jersey Legislature to protect the Amboy oysters; it allows the use of fire arms in their defence.

Remarkable Eclipse of the Sun.—It appears by the American Almanac, that on the 12th of Feb. 1831, there will be an eclipse of the sun, which will be very large throughout the U. States, and actually annular in one third of them.

In 8 days 30,000 dollars has been subscribed for the new University in New York.

The Medical Intelligencer states that a child was recently born in a neighboring town having a double tongue, and considers as a melancholy circumstance that it is a FEMALE; probably because one tongue is often deemed too much in that sex.

A store in Merchants' Row lately took fire in the furring and lathing behind a stove, although the stove was five or six inches distant and the wall properly plastered.

Drowned, in Crooked Lake, on the 10th inst. Mrs. Goodwin, and two infant children. Mr. Goodwin, of Goodwin's ferry, on the Seneca Lake, with his wife and child, and Mr. Gibson, with his wife and child, attempted to cross the Lake to pay a visit to Mrs. Gleason, the sister of the before mentioned ladies. The females with the two infants were in a cutter, which was drawn by their husbands, and when about the centre of the Lake, the ice broke, and they all were immersed in the water except Mr. Goodwin. Mr. Gleason, on the shore, saw them at the moment of the accident, and hastened with a line, to their assistance. Those who were saved were more than three quarters of an hour in the water, and were nealy perished.—Mrs. Gibson, while in the water, is said to have exhibited great courage, exhorting her husband, who was almost exhausted to hold on until Mr. Gleason reached them, clinging in the mean time to her child which had perished, and holding her sister's head above the water, until the moment when she was compelled to let go to catch the line for her own preservation.—*N. Y. Daily Ad.*

A citizen of Richmond county, N. C. aged 70, was lately found near his house by one of his slaves, with neck broken. He had left his neighbour's house, a mile distant, just before, intoxicated.

A few day since, while some young men were engaged in firing at a mark, at Norristown, (Penn.) with a common horseman's pistol, a man named McClintock stepped within the range of the bullet just as the pistol was fired off, the ball of which entered his heart and killed him instantly. The distance from where the pistol was fired was upwards of two hundred yards.

The Elizabeth City (North Carolina) Star, of the 20th inst. states that the sloop Brothers, of Athens, New York about 80 tons burthen, laden with hay, on her passage from New-York to Norfolk, came ashore on Body's Island on the 9th inst. and went to pieces. In a heavy wind, and while the vessel was in the breakers, the captain and crew took to the boat, which capsized, and all perished but the mate, who reached the shore.—*Ib.*

In Ames, Ohio, on the night of the 30th ult. the family of Mr. Daniel Philips, hearing an owl among the fowls near the house, a son undertook to shoot the marauder. He had aimed at the bird, when his sister, about 18 years of age, excited by curiosity, incautiously put her head out at a window, when she received the discharge in her head, just above the ear, which caused instant death, without a struggle or a groan. The event has caused deep distress to the family, and the young man is almost bereft of reason.

In Zanesville, Ohio, Mr. Isaac Sockman, who had been deranged for some time, left his bed at night recently, and wandered a short distance from the house, where he was found next morning frozen to death.

Mr. Andrew O. Spooner, son of Dr. Spooner of Boston, while passing a store on Gray's wharf, where some men were lowering bales of cotton from the upper loft of a store; was so injured by the falling of one of the bales, that he died on the 16th. The deceased was about eighteen years old, and was a clerk in the store of Mr. S. C. Thwing, on India wharf. He was highly esteemed by his employer, and is regretted as a young man of uncommon piety, purity of character, and exemplary habits, by all his acquaintance.

A young man has been committed for trial at New Haven, for having broken into the store of Mr. Graham, on the Long Wharf, on Sunday night last, and attempting to set it on fire. During his examination, he made a full confession of the crime of which he was suspected. The fire was prevented from doing much injury, by timely discovery made by a person landing from a packet. The New Haven Advertiser speaks of other similar attempts in that city.

Mr. John Sherley and John Davis, of Pasquetank county, in returning from Norfolk, Virginia, in a wagon, the night being very dark, drove into the canal, and Mr. Davis, and one of the horses were drowned.

A Mr. Miller, of Louisville, was recently shot and killed at Francisville, on the levee, by a man who mistook him for another of the same name, and who, after committing the crime, escaped without interruption in his boat, in the sight of many spectators.

Deaths by Consumption.—During the last year, 638 persons died in Philadelphia, and 880 in New-York, by consumption, brought on by wet feet, tight lacing, &c.

MARRIED.

At Tarriffville, Doct. George W. Sanford, to Miss Elizabeth J. daughter of Ambrose Adams, Esq.

At Killingly, Mr. Joseph Alverson to Miss Lucy Ann Bassett.

At Litchfield, Mr. Truman Guild, of Warren, to Miss Lemira Catlin, of Milton Soc.

At Stonington, Mr. Benjamin Ells, of Ohio, to Miss Mary Dickinson.

At Blanford, Mr. Luman B. Parsons, of Granville to Miss Priscilla Miner.

DIED.

In this city, Miss Clarissa Corning, aged 39 years. Mr. John Steele, 71, a soldier of the Revolution. Mrs. Sarah Wright, 67, relict of Mr. Isaac Wright.

At Ashford, Samuel Spring, Esq. 81.

At Hampton, Mr. Abel Robinson, 84.

At Windham, Mrs. Abby, wife of Mr. Henry Shelden, 19.

At New-Haven, Capt. John Bulford, 63.

At Norwich, Mrs. Lucretia Andrus, 80, wife of the late Mr. Samuel Andrus, formerly of Preston.

At New-London Mrs. Patience Clay, 96.

At Canterbury, Mrs. Sophia B. Learned, relict of the late Rev. Erastus Learned.

HARTFORD UNION CONFERENCE.

The Conference of Churches of the Hartford Baptist Association will hold its next session with the Church in Wintonbury, on Wednesday and Thursday, March 10th and 11th. It is hoped that every Church in the Association will be represented, and that the delegates will come, praying for a blessing. To meet at the Meeting house, at half past 10, A.M. of the 10th.

J. B. BALLARD.

BANK NOTE TABLE.

The following Table is corrected weekly from New York Papers, and shows the value of Bills in that City.

	Discount.		Discount.
New York.		*Bedford Commer.	do.
*City Banks	par	*Commercial do.	do.
*L. Island Bank	do.	*Dedham	do.
*Dutchess Co.	do.	*Gloucester	do.
*Lansingburgh	do.	*Hampshire	do.
*State Bank, Albany	½	*Lynn Mechanics'	do.
*Mech. & Farm. do.	do.	*Mechanics'	do.
*Bank of Albany	do.	*Franklin	do.
*Com. Bank, Albany	do.	*Merchants'	do.
Newburgh	do.	*Marblehead	do.
Orange Co.	do.	*Merrimac	do.
Catskill	do.	*Newburyport	do.
*Troy	do.	*Plymouth	do.
*Farmers, Troy	do.	*Brighton	do.
*Mohawk	do.	*Lowell	do.
Geneva	¾	*Pawtucket	do.
Utica	do.	*Salem	do.
Utica Branch	do.	*Springfield	do.
Auburn	do.	*Taunton	do.
Ontario	do.	*Union	do.
Central	do.	*Worcester	do.
Chenango		*Falmouth	do.
Rochester	¾	*Mendon	do.
Newburg Br. Ithaca	do.	*Ware	do.
Jefferson Co.	do.	*Sunderland Bank	do.
Wash. & Warren	1½	*Commer. Salem.	do.
Niagara	no sale	*Pacific, Nantucket	do.
Greene County	30	*Phoenix at do.	do.
Franklin Bank	65	Essex	broke
Plattsburgh	broke	Belchertown	stopped
Colum. Hudson	50	Sutton	unc.
Middle District	40	*Vermont.*	
Connecticut.		*Burlington	1-2
*Norwich	par	*Caledonia	do
*Bridgeport	do.	*Montpelier	do
*New Haven	½	*Windsor	do
*Mechanics,	do.	*Brattleborough	do
*Hartford	do.	*Rutland	do
*Phœnix	do.	*Bk. of St. Albans	do
*Middletown	do.	*Vergennes	do
*New-London	do.	*Bennington	do
*Union	do.	*New Hampshire.*	
*Fairfield Co.	do.	*Cheshire	½
*Stonington	do.	*Concord	do
*Thames	do.	*Coos	do
*Windham Co.	do.	*New Hampshire	do
*Tolland Co.	do.	*Union	do
Derby	unc.	*Stafford	do
Eagle	do.	*Portsmouth	do
Rhode Island.		*Rockingham	do
*Burrelville	½	*Grafton	do
*Eagle	do.	Exeter	do
*Bristol	do.	*Maine.*	
*Commercial	do.	*Waterville	½
*Freeman's	do.	*Augusta	do
*Agricul. & Manu.	do.	*Bangor	do
*Rhode Island	do.	*Cumberland	do
*Cranston	do.	*Gardiner	do
*Exchange	do.	*Saco	do
*Franklin	do.	*Kennebunk	do
*Kent	do.	*Lincoln	do
*Landholders'	do.	Castine	unc
*Manufacturers'	do.	Wiscasset	unc.
*Merchants'	do.	Hallowell & Augusta	unc.
*Newport	do.	Winthrop Bank	do
*N. E. Comp.	do.	Bath	do
*Narraganset	do.	Kennebec	broke
*N. Kingston	do.	Passamaquoddy	do
*Providence	do.	*New Jersey.*	
*Phoenix	do.	*State bk. Newark	par
*R. I. Union	do.	*Do. Elizabethtown	do
*R. I. Central	do.	Do. New-Brunswick	do
*R. Williams'	do.	*Newark Insur. Co.	do
*Smithfield Union	do.	*Trenton B. Co.	do
*Do. Exchange	do.	People's Bk. Patterson	1-2
*Scituate	do.	Cumberland	do
*Union	do.	Mount Holly	do
*Warren,	do.	Salem S. M. & B. Co.	1 1-2
*Washington	do.	State Bk. Camden	1-2
*Warwick	do.	Do. Morristown	do
*Hope	do.	Commercial	do
*Village	do.	New-Brunswick	do
*Cumberland	do.	Morris Canal & B. Co.	do
*Woodstock Falls	do.	Sussex	do
*Centerville	do.	Washington B. Co.	do
*Lime Rock	do.	State Bk. Trenton	unc.
Mount Hope	do.	Protec. & Lombard	do
Far. & Mech. Bk. at Pawtucket	stopped	Jersey City	do
		Franklin, J. City	do
Massachusetts.		Patterson	do
*Housatonic	½	N. J. M. & B. Co.	broke
*Boston Banks	do.	Monmouth	do
*Agricultural	do.	*Pennsylvania.*	
*Beverly	do.	*Philadelphia Banks.	par

* Received in payment or deposit at the Banks in Hartford. ☞ For the above we are indebted to the Connecticut Courant.

AT a Court of Probate holden at Suffield, within and for the district of Suffield, on the 22d day of Feb. A. D. 1830—present

OLIVER PEASE, Esq. Judge.

Upon the petition of Seth King, Jr. of Suffield, in the county of Hartford, shewing to this Court that he is Guardian to Abraham Granger, of Suffield, in said district, a Minor, that the said Minor is the owner of real estate situated in said Suffield, viz. three pieces of Land, that were distributed to him from the estate of his father, William Granger, late of Suffield, deceased, containing in the whole about thirty-one acres; valued at about 1000 dollars—that said lands yield but little profit to said Minor, that if they were sold and the avails put on interest with sufficient security as the law directs, it would be far better for said Minor, praying for liberty to sell said estate for the purpose aforesaid, as per petition on file. It is ordered by this Court, that said Guardian give notice of said application by causing the same to be published in a newspaper printed in Hartford, three weeks successively and that said petition will be heard at the Probate office in said district, on the 3d day of May, 1830, at 2 o'clock, P. M.

Certified from Record.

OLIVER PEASE, Judge.

WANTED.

A MAN to peform an easy domestic business in this city, but in which constancy and sobriety are indispensable. He must take his place on the 1st of April next, and would receive a lengthy employment, and fair wages if approved in the service. For further particulars enquire at this office.

Hartford, March 5, 1830.

POETRY.

From the Protestant Episcopalian.

THE AGED CHRISTIAN'S DEATH BED.

The hoary head is a crown of glory if it be found in the way of righteousness.

Upon that brow no diadem
Hath shed its splendours, rich and rare;
But faith beholds a radiant gem
In every silver ringlet there.

The faded lustre of that eye,
The icy cold.. s of that cheek,
The long drawn breath—that heaving sigh,
The tyrant's near approach bespeak.

Yet hope is in that dying smile:
In whispers soft, it seems to say,
Stay hov'ring angels—stay awhile,
And bear my ransom'd soul away.

Oh soon to holier joys he'll wake
'Mid sainted choirs.—Ah! dost thou see
The silver chord's about to break,
'Tis done—'tis done.—*The spirit's free!*

Oh let me hear that rapturous strain,
That melts away in tones so sweet.
Hark! angels strike their harps again,
He casts his crown at Jesus' feet.

And now in grand, harmonious sound,
The lofty hallelujahs swell,
And as they float heaven's arches round,
Proclaim a soul redeemed from hell.

Spirit of God! illume my way:—
Thou Lamb of God! when I remove
From this frail tenement of clay,
O save me by thy bleeding love!

MISSIONARY HYMN.

Yes—my native land, I love thee,
All thy scenes—I love them well,
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely,
Joys no stranger's heart can tell,
Happy home!—'tis sure I love thee!
Can I—can I say farewell?
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell.

Yes—I hasten from you gladly,
From the scenes I loved so well,
Far away, ye billows, bear me,
Lovely native land! farewell—
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How he died—the blessed Saviour,
To redeem a world from hell;
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell,
Heaves my heart with warm emotion,
While I go far hence to dwell;
Glad I bid thee,
Native land!—Farewell—Farewell.

C. Watchman.

MISCELLANY.

From the Columbian Star.

HINTS TO BAPTISTS.

Says *Dr. Southey*, "The rise and progress of the missionary spirit, which is at this time prevailing throughout the Protestant world, will be one of the most remarkable features in the history of the present age. It has not been sudden and violent, like that of the Crusades; and yet it may by doubted, whether the impulse whereby the great movement was produced, extended so widely through all classes of society, or was felt with equal force. Its rise was so obscure as hardly to be noticed. Little attention had been excited by the Danish Missionaries; scarcely any by what the Dutch had effected in their Asiatic possessions; and the labours of the Moravians would hardly have been known beyond the bounds of their own little community, if it had not been for Brantz's account of their most extraordinary exertions in Greenland, and the entire success of that painful mission. By that Book this singular labour of love was made known to a few general readers, and to what was then the still smaller number of persons who felt a religious interest in such subjects. But no general feeling was excited. The honour of giving the first impulse to public feeling belongs to the English Baptists." We have introduced the foregoing quotation, because it forms a most impartial and unequivocal attestation relative to the origin of a movement which is now filling the world. Southey is no Baptist, nor religionist, no puerile asserter of fictitious claims; but a distinguished scholar, poet and author, who utters to the present generation the facts now before us. The Eclectic Review, one of the most eloquent and independent periodicals now published in the British Capital, with no undue predilections for the Baptists, adopts as its own, the views of Dr. Southey in its very last number, and that too, in illustration of an important doctrine respecting missions. With testimonials so respectable, and so concurrent, we may boldly step forward and claim for the Baptists the instrumental authorship of that grand missionary volume which is now laid open to the eyes of the Protestant world. True it is, that many noble spirits have since appeared to record their glowing thoughts on the pages of that book of which the elementary principles were contributed by *Thomas*, and *Carey*, and *Pearce*, and *Fuller*, and the other worthies who aided in the little scheme of 13*l*. 2*s*. 6*d*.! This originated in the year 1792. Three years after this, that is in 1795, was formed the London Missionary Society.—Anterior to 1813, the Methodists had done nothing in the way of Missions, except through the individual efforts and sacrifices of Dr. Coke, who modestly at his own expense founded a mission to the West Indies, which dates as far back as 1786. The Wesleyan Methodist Missionary Society, was established in only 1817, that is 35 years after the Baptist Society had existed, and had been in most successful operation. The English Church Missionary Society was instituted in 1800, that is seven years after the organization of the little Baptist band. The kindred movements which have agitated the minds of American Christians have all been of a later date. It is well known, however, that some distinguished Baptist names, are blended with the earliest missionary operations in our own country. Without adverting to the controverted topics, we may warrantably affirm that the name of our Judson cannot be fairly postponed to that of any other, in the history of the Foreign Missions which have been founded and sustained by American Christians.

Such facts as the foregoing, should teach us volumes. Has the Providence of God conferred such honour upon us, as to place us among the first supporters of the plan for making the Gospel universal? Then let us continue to hold our position in the very front of the battle. Let us not weakly retreat to the rear of the great army which has been put inmotion by the spirits stirring rhetoric of our example. Let us be glad that so many have come to help us, and though they do not bring with them, as we could desire, the standard of our baptismal colors, yet they bear the standard of the cross—they form a powerful support to our whole line, and should be hailed and loved as auxiliaries.

Whilst we rejoice in what was commenced under Baptist prayer and faith, we are left to mourn in view of the widely extended wastes which should have been occupied by their efficient charities. If in viewing the regions about us, we look upon some of the States most distinguished for Baptist population; what will be the result of the observation? We shall indeed find many things for which we should be thankful. In those States, there has grown and still grows, many a cedar of Lebanon.—Our principles and views have had many faithful and fearless expounders. The iron age of persecution, and the scorpion age of defamation, which once "scowled o'er the darkened landscape," could not seal the lips of those who called up public attention to an abused and neglected ordinance of Christ. They went forth, bearing the reproach of Christ, taking it as their only patrimony, and contenting themselves with this sad hereditary estate—Now, the Lord has taken away the reproach from their descendants. They have become great and honourable, and are filling a prominent station in all the gradations of society.—Have they paid to the Lord the vows of their forefathers? Has the "one Lord, one faith, and one baptism," for which their ancestors so nobly contended, sounded out from them! How many of their messengers have been seen climbing distant mountains, to reach the native heathen, or rolling upon the broad billows to extend the hand of brotherly love to perishing idolaters, or conning the dialects of barbarous tongues, that they might preach Christ to those who had never heard of his name? O ye churches of Christ, honoured with that *baptismal immersion*, over which the eternal Trinity presided—do not be offended with us if we intimate in the spirit of brotherly kindness, your defects—whilst we acknowledge our own.—Does not the cold shade of a doctrine unlike that which flowed from the fire touched lips of a Pearce, of a Ryland, or of a Fuller, and of your own most faithful and devoted ministers, begin to spread over you its withering glooms? Does not this new doctrine, treat with disrespect the Old Version of the Scriptures, decry missions and missionaries, and undervalue the services and sufferings of those who have gone before you? Are you not taught by it to regard prayers to the Holy Spirit, as a phantom, to consider the old fashioned tenet of free and sufficient grace, as a weak speculation, to regard the ministry as a mere imposition upon public credulity, and as a burdensome tax upon public bounty? The few of you, who will probably read this, are far, very far from such innovations. But you will feel in common with us, an inexpressible regret at the fading glory of those communities which once stood firm on the foundation of Christ.

ON HEARING ARIGHT THE WORD PREACHED.

The following is from the "Christian Hearer," a work written by the Rev. Edward Bickersteth, of England, and now published in this country by Messrs. E. Merriam & Co. Brookfield. We think this work merits, and will receive the perusal of Christians. Indeed, every class of men with whom we are acquainted, may find some hints here, which may be of use to them.

The truths of the Bible are not matters of speculation, or things of indifference; but, when cordially received, produce a striking change, and a powerful effect. The Apostle speaks of this when he expresses his gratitude to God for the change wrought among the Romans,—"God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you;" or, as it might be rendered, *the model of doctrine into which ye were delivered.* Just as that which is melted and poured into a mould, takes the form and disposition of the mould, so the dispositions, tempers, and life of the Christian are moulded and fashioned by divine truth—his *conversation* is such as *becometh* the Gospel.

St. James uses another figure, containing something of a similar sentiment, when he calls the Scriptures, *The ingrafted word, which is able to save your soul.* This figure is very expressive. The shoot, or slip, that is ingrafted, is not of the proper growth of the tree, but is taken from another tree. A good shoot is put on a bad stock, and so changes the course of the juice to the strengthening a new plant, sweetening the sap, which it receives from the stock, and making it a means of producing and bringing forth good fruit. Thus the word of Christ ingrafted on our bad nature, becomes a shoot from which the fruits of righteousness are produced. It is a vital principle productive of spiritual life. Just as the graft inserted in the stock becomes a new means of bearing quite a new fruit on the stock on which it is grafted, so the word of God, when received into the heart of the believer, produces there the tempers and dispositions which are inculcated in that word, and form its true character. Your natural vigour and energy, your judgment and affection, all thus receive a right and fruitful direction. The word is sometimes called *a seed*, (1 Pet. i, 23,) but the idea of a graft seems to convey an imitation of farther benefit. It is said that the seed of fruit trees when sown, will often degenerate, and produce such fruit as is not worth cultivating; but when grafts are taken from good trees, they will not deteriorate, or fall away; the leaves, the wood, the flowers, and the fruit, are perfectly the same with those of the tree from which the graft is taken. O that it might please God, Christian reader, that his divine truth may be so grafted in us, that there may be a constant union between us and the word, and all the fruit peculiar to that word may appear in our life.

But it is, alas! too often found that the truths of God do not produce a practical obedience, and that men hear without being the better for what they hear. This subject calls for more full notice. St. James speaks of it at some length, and sums up his remarks in the direction—"Be ye doers of the word, and not hearers only, deceiving your ownselves." James i, 22.

It is very important to hear; it is the first step towards salvation; and those who altogether disregard the word, are in the broad road *that leads to destruction.* But men may sit and hear the word frequently, and not object to it, and yet never be influenced by that word to change their life. They do not hear it for that purpose, but from various inferior motives, and thus hear without practical benefit. They come as HEARERS ONLY.

It may be well to enlarge on this topic. Thus, some come from CUSTOM; they have been brought up in this good habit; their friends look for their attendance; their parents perhaps expect it from them if young, or their master or mistress require it of them if servants; they would feel uneasy even, if they did not come: but still they may so come that nothing is farther from their mind, than the intention of hearing to have their conduct guided, or that they are really interested in what the minister says. In such a case, attendance is like a mere mechanical act of the body, something that habit and custom have made easy, and even necessary; but, through the deadness and worldliness of their minds, it is unprofitable to any spiritual good.

Others, who are hearers only, come to listen hoping TO HEAR SOMETHING NEW and extraordinary. They are desirous of entertainment, and of having something to talk about. They want an intellectual treat, and desire not, as the chief thing, edification and spiritual good. Ezekiel gives a very striking picture of such; (Ezek. xxxiii, 30.) "The children of thy people are still talking of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord." They went, but did not obey.

Others, who are heares only, MISTAKE THE MEANS FOR THE END. If they were to be asked what it is to be religious, they would probably say—to hear sermons, attend prayers, receive the sacrament, and the like. No; a man may do all these things, and have no real religion at all. They are but means of promoting religion. Real religion is, to have a constand regard to the favour of God, our reconciled Father in Jesus Christ; and for his sake to abound in disinterested and self-denying acts of love, to those most needing our care; and to watch against, and keep ourselves from the temptations and corruptions of a world lying in wickedness. "Pure religion, and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i, 27. There are those who hear, perhaps, above a hundred sermons every year, and are in the church devout and religious; but when they leave they place where they worship, they seem to leave all their religion, and are, among those with whom they associate, worldly, proud, and passionate. These are hearers only. It has been remarked, "the profession of most men, is a mere non-renunciation of the Gospel in words, while in their hearts and lives they deny the power of it every day."

Others hear FOR THE MIND, and not for the heart and life; they speculate, they debate, they reason, they object, they approve, they judge—but this is all. Mere knowledge of particular points of revealed truth, in an unsanctified heart, puffs a man up with pride, and keeps him at a distance from Christ and his salvation. It often happens that such "cannot endure the truth, but after their own lusts, heap up to themselves teachers, having itching ears, and turn away their ears from the truth, and are turned into fables." Tim. iv. 3, 4. On the contrary, there are those who hear merely for THE MOVING OF THE AFFECTIONS. Do not rest in mere emotions, in pleasurable feelings, instead of being carried on to real regeneration, and devotion of the whole life to God.

Mr. Gisborne, in his Sermon on this subject, (vol. ii, of his sermons) has described two other characters in so lively a way, that I subjoin his remarks upon them in his own words. "Many persons attend public worship merely from A REGARD TO CHARACTER. They see the neighbourhood flocking to church: therefore they go thither. They perceive that orderly and respectable persons make a point of regular attendance, and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by shewing himself in the Church. When he listens to the sermon, it is without earnestness, and with many a secret wish that it were at an end. He relapses into some wordly train of thought, until he is aroused from a vacant reverie, or from meditation on his business, or his pleasures, by hearing the joyful sound of the congregation rising to depart."

"Others SIT IN JUDGMENT upon a sermon. Swollen with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinize every sentence, which drops from the lips of the preacher; put each of his words to the rack; examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten on an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood, in a sense somewhat at variance with their peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves on their own scriptural attainments and keen-eyed sagacity. Eager to censure and impatient to decide; the fruit which they reap from the return of the Sabbath, is to be flattered in corruption and confirmed in ignorance."

The persons we have considered are, in the expressive language of St. James, *hearers only.* They are told of the wonderful love of God in Christ Jesus, but it never reaches, and warms, and renews the heart. They are exhorted to believe in Christ, but they never go beyond a mere notion of faith, or a dead unprofitable assent to truth. They are required to repent of their sins, but they never grieve for them, and never forsake them. They are plainly told, *Without holiness no man shall see the Lord*, and yet they seek no holiness. They are informed of their insufficiency, but they pray not for the Holy Ghost. They are urged to strive to enter in at the strait gate, but after all they go in the broad road, they partake of the spirit of the world, and are never under the practical, holy, and humbling influence of divine truth. O Christian reader, may divine grace teach us to remember, that it is not enough to say to Christ, *Thou hast taught in our streets*, (Luke xiii, 26.) and *have we not prophecied in thy name?* Matt. vii, 22. If men still remain unaffected and unchanged by the truth, if they still be *workers of iniquity*, they will perish in their iniquity.

YOUTH'S DEPARTMENT.

CHILDREN MAY BE MUCH AND DO MUCH.

My very Dear Child:—You are now young and small. You think grown up persons should be amiable, pious, and do great things for God, their country, and themselves; but you are a child, and can do nothing—the old must do *all*. You mistake. You know not yourself, because you do not think, and read, and consider, as you ought.

Cannot children be very wicked, and do a great deal of harm? Can they not "mock their father, and despise to obey their mother?" Proverbs xxx. 17. Can they not call hard names, and reproach the ministers of the Gospel, as did those children near Bethel, forty-two of whom were destroyed by wild beasts? 2 Kings, ii. 13. Can they not swear and displease the Lord, as did the Israelitish woman's son? Levit. xxiv. 16. Can they not join with older persons, and take pleasure in seeing them insult strangers, and houses of quiet citizens, as did the children of Sodom? Gen. xix. 4.—Can they not get drunk, like the sons whom the Lord commanded Israel to "stone that he die?" Deut. xxi. 21. Now, if children can do all this, so grievous to God, and all good people, it would be hard indeed, if they could not do that which is well pleasing in the sight of God, especially since God has kindly said—"They that seek me early shall find me," Prov. viii. 17.

The truth is, my dear child, much good may be done by you in your early years. You may not only "obey your parents in the Lord," Eph. vi. 1, which is right, and "honour your father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth," Eph. vi. 2, but you may also "give the Lord your heart, and remember your Creator in the days of your youth," Eccl. xii. 1. Your heavenly Father has encouraged you by examples in his precious word. These I hope you will think of and imitate. There you see John the Baptist, as he grew up in childhood, "waxing strong in spirit," and while he lived in the country getting more and more of the Holy Ghost, Luke i, 80 There you see *Solomon* praying for wisdom, and getting, besides, riches and honour, 2 Chron. i, 10 There you see *Timothy*, knowing the Scriptures from his childhood, 2 Tim. iii, 15. There you see the *blessed Saviour*, when only twelve years old, sitting in the temple and asking questions of the teachers, and listening to their instruction, Luke ii, 46. There is *Samuel* "ministering before the Lord," and, though a child, doing what he could, 1 Sam. ii, 18. There is *Joseph* trying to stop the wickedness of his older brothers by telling it to their father, instead of hiding and helping on their sin, Gen. xxxvii, 2. There is *Josiah*, a king when only eight years of age, and doing better than many that were older, 2 Kings xxii, 2. There is the *little servant girl*, who was the means of directing the Syrian general, to the God of Israel, 2 Kings v, 2. There are the little children in the temple singing hosannas to Jesus, whom older people crucified, Matt. xxi, 15.

My dear child, you see a part of the Bible is for you, and ministers are for you, for our Lord and Master told them to "feed his lambs." Kings think about you and love to teach you: "Come, ye children," said King David, "hearken unto me; I will teach you the fear of the Lord," Psa. xxxiv. 11. John, the forerunner of our blessed Redeemer, thought about you, and laboured to "turn the hearts of fathers to their children, and of children to their fathers," Mal. iv, 6.—Angels think of you, for we are told that "your angels do always behold the face of the Father," Matt. xviii. 10. The blessed Jesus thinks of you, for "he carries the lambs in his arms," Isa. xl. 11. Surely, then, you ought to think of yourself. Think that you are to live for ever—that you must stand before God's judgment seat and give an account of all that you have done, and think that your one little soul is worth more than a world, for it will be living and thinking, and never to die, when the world is burnt up.

Come, then, and see what you can do for God.—Perhaps I shall write you another letter, when I shall tell you of some things that you can do Read and consider this well, looking out the texts marked, in your Bible.

Your affectionate friend, L.

THE MISSES.

Addressed to a Careless Girl, by the late Mrs. Barbauld

We were talking last night, my dear Ann, of a family of Misses, whose acquaintance is generally avoided by people of sense. They are most of them old maids, which is not very surprising, considering that the qualities they possess are not the most desirable for a help mate. They are a pretty numerous clan, and I shall endeavour to give you such a description of them as may enable you to decline their visits; especially, as though many of them are extremely unlike in temper and feature, and indeed, very distantly related, yet they have a wonderful knack at introducing each other—so that if you open your doors to one of them, you are very likely, in process of time, to be troubled with the whole tribe.

The first I shall mention, and indeed, she deserves to be mentioned first, for she was always fond of being *a ringleader of her country*, is *Miss Chief.* This young lady was brought up, until she was fourteen, in a large rambling mansion in the country, where she was allowed to romp all day with the servants, and idle boys of the neighbourhood. There she employed herself, in the summer, in milking into her bonnet, and tying the grass together across the path to throw people down; and in winter, making slides before the door for the same purpose;—and the accidents these gave rise to, always procured her the enjoyment of a hearty laugh. She was a great lover of fun; and at Christmas time distinguished herself by various tricks, such as putting furze balls into the beds, drawing off the clothes in the middle of the night, and pulling people's seats from under them—At length, as a lady who was coming to visit the family, mounted on rather a startish horse, rod up to the door, Miss Chief ran up and unfurled an umbrella full in the horse's face, which occasioned him to throw his rider, who broke her arm. After this exploit, Miss was sent on to a boarding school; here she was no small favourite with the girls, whom she led into all manner of scrapes; and no small plague to the poor governess, whose tables were cut, and beds hacked, and curtains set on fire continually. It is true Miss soon laid aside her romping airs, and assumed a very demure appearance; but she was always playing one sly trick or another, and had learned to tell lies, in order to throw it upon the innocent.

At length she was discovered writing anonymous letters, by which whole families in the town had been set at variance; and she was then dismissed from the school with ignominy. She has since lived a busy life in the world, seldom is there a great crowd, of which she does not make one, and she has even frequently been taken up for riots, and other disorderly proceedings, very unbecoming in her sex.

The next I shall introduce to your acquaintance is a city lady, *Miss Management*, a very stirring, notable woman, and always behindhand. In the parlour, she saves candle ends: in the kitchen, every thing is waste and extravagance. She hires her servants at half wages, and changes them at every quarter; she is a great buyer of cheap bargains, but as she cannot always use them, they grow worm and moth eaten on her hands; when she pays a long score to her butcher, she wrangles for the odd pence, and forgets to add up the pounds. Though it is her great study to save, she is continually outrunning her income, which is partly owing to her trusting a cousin of hers, *Miss Calculation*, with the settling of her accounts, who, it is very well known, could never be persuaded to learn her multiplication table or state rightly a sum in the Rule of Three.

As the dimensions of the tree are not always regulated by the size of the seed, so the consequences of things are not always proportionate to the apparent magnitude of those events that have produced them. Thus the American revolution, from which little was expected, produced much; but the French revolution, from which much was expected, produced little. And in ancient times, so grovelling a passion as the lust of a Tarquin could give freedom to Rome; that freedom to whose shrine a Cæsar was afterwards sacrificed in vain, and a Cato as a martyr; that freedom which fell, unestablished either by the immolation of the one, or the magnanimity of the other.—*Ib.*

Lewis' History of Lynn.—The Second Part of this History has been published, and the Lynn Record, recently established, edited by Mr. Lewis, says that the third Part may be expected in the course of the present month.

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